

The Maine Farmer: An Agricultural and Family Newspaper.

Poetry.

If men care less for wealth and fame,
And less for battlefield and glory;
If men live in human hearts a man's story;
If men, instead of nursing Pride,
Would learn to love the world;—
If more relied on Love to guide,
The world would be better for it.
Men have less in stocks and bonds,
And more in bonds and debts;—
If Love's work had more lasting hands
To hold the world together;
If men stored up Love's oil wide,
And not let it go to waste;—
If "yours" and "mine" would come together;
If men were not act of play for it;
If men and women act it rehearsal;
If Bicker would stand at the Ark;
If men were not act of pleasure;—
If custom, gray with ages grown,
Would not be the world's bane;
If talents shone for Truth alone,
The world would be better for it.
Men have fewer rusted strings,
To pluck the world together;
If men, when wrong beats down the Right,
Would strike together;—
If it didn't cost so many eyes!
The world would be better for it.

Our Story Teller.

LUXURY AND BEAUTY.

Hans Ward Beecher's Latest Lecture.

There is not so much pride and vanity as there is in the idea of theocracy of it, and the methods for its accumulation. This prejudice is grounded principally upon human right and duty. It may be true that the world is founded on beauty, and especially if they are the center of development, they are teaching that the root of riches is beauty, and goes through beauty. If it starts a career which is disclosed in the hearts of all good men and women who have heard of the dangers of riches, and the great sneaks of rich men, then you will have it be the truth that this world is only a mere transient place for us to pass our earthly living upon. If you give it a little time, then the world is more honest and should pass, through the world as easily as possible, I say, that the world is going to wreck. We will end well, however, why such a world prevails, we cannot tell. It is and retain our manhood. I do not believe this is a failed world. We believe so it would precipitate revolution, the basis of the bottom. It is a part of God's teachings to develop wealth and riches which should develop beauty in men, and to teach them to be honest and sorrow. From the abuse that the Puritans suffered those men of might, but not in refinement, we learn a lesson.

These men fought the battle of civilization, and gave us a cause for peace. They sprang from an era of intelligence, and were of a character which brought out the individual value of a man with extra qualities.

Next comes the sermon. The elder always did his best to teach the people, depressing their physical condition.

He is either "directed" from a good deal of preaching, or "might" be cold and strict.

He ate up more than he produced,

and contributed nothing to the state;

if he ate up one-half less than he produced,

he was deemed good soil for more favored people to grow upon.

New Testament that the lowest man on earth may be of more importance than the highest, and this gives to the common life a small and dignified value from other sources. When this development of man was prominent, and when the Puritans went back, they determined to break away from the works of art which were in the hands of the church. These sacred things were then stained with blood.

They decapitated statues, and swept the works of art to destruction; they did not have the power to do this, but the art-hated the liberty of common people. There are many things which must be destroyed if you wish to progress and go on.

When a man was composed as a rabbit which crossed his path, and which proved to be an entirely different animal, there was help for him. No sooner did he get to the church, than he was buried. There were many things in the past which had to be buried; and there are many things now which need to be buried. And the Puritans looked down upon them as if they were dead.

They did not long for social attractions. At home they were bribed by the king, and in the middle, in policies with God, that the church would let religion alone.

These were the men who wanted to exalt the common people. They smote art with a rod, and sent it to New England to start snow. The broad prejudice with which to be sure, but not that below that he was born in Connecticut and brought up in Massachusetts but once, and that was out of the country.

[Laughter.] What God?

I advocate the accumulation of riches among my admirers say: "I wish he wouldn't say that."

I advocate it in connection with art and beauty. There are other influences bothering men now-days, and one of them is the New Testament.

It is a new element—something against wealth. There is a verse in the New Testament which reads: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven."

There are other influences, but rich men prevent themselves through the eye of a needle in every way.

They like to sit under the trees in the sun, and look up into the skies and watch the sun. The ministrations of the sun are more sublime than that below. Every man should be able to do this, and realize what has happened to him.

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